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THE

Banner of the Covenant.

JUNE, 1854.

Historical Sketches.

[For the Banner of the Covenant.]

THE CHURCH OF OUR FATHERS.

[Continued from page 135.]

IN preceding numbers, we have given a detailed account of the constitution of the early British or Culdee churches, and have shown in what respects it differed from the form of Christianity which Augustine introduced among the Anglo-Saxons. We design, in the present number, to call attention to the subversion or overthrow of the former, by the establishment of the latter.

Not long after his arrival in England, Augustine commenced his endeavours to induce the British Christians to acknowledge the supremacy of the Bishop of Rome, and to exchange the pure and evangelical religion which they had embraced in the days of the apostles, and had preserved with so much care, amidst many adverse circumstances, for the corrupt and self-destroying system which was maintained at Rome.

With this design, he held a conference at a place near Worcester, (Bede, ii. 2, p. 111, &c.,) with a number of the British bishops; but he found that neither argument, nor entreaty, nor reproaches, could move them from their steadfastness. (Anas. 613.) He then proposed that an appeal should be made to the Supreme Being for a miraculous attestation of the true doctrine. Much to the dissatisfaction of the British bishops, who seem to have been either too faithless, or too honest, to trust much to miraculous powers, a blind man, an Anglo-Saxon, was brought forward, and it was found that the British clergy were entirely unable to restore his sight. Augustine then, falling upon his knees, prayed that the blind man might see, and that spiritual light might illuminate the darkened souls of the British Christians. The former part of the prayer, it is said, was immediately answered, and the blind man saw; but the latter part of the prayer, strange to say, notwithstanding so surprising a miracle, appeared to be ineffectual—the British still refusing to be convinced. A second conference is requested, at which seven bishops, and a large number of the learned men from the abbey at Bangor, in Wales, appeared on behalf of the Culdee churches. Before proceeding to the council, it is said they went to consult an anchorite, highly honoured

for his piety and prudence. On inquiring whether they should abandon their own profession, and embrace the system which Augustine was promulgating, the hermit replied: "If he is a man of God, you should follow him." "But how," they then asked, "shall we ascertain this?" "The Lord," said the hermit, "has commanded us to take his yoke upon us, and learn of him, because he is meek and lowly in heart. If this Augustine is meek and lowly in heart, you may believe that he carries the yoke of Christ, and offers it to you to carry; but if he is harsh and haughty, he is not from God, nor should you regard his declarations." "But how will we be able to discover this?" was the next inquiry. The hermit answered: "Contrive it so that Augustine and his associates may reach the place of meeting before you do. Then, if you find him rising up to greet you when you approach, you may recognise him as a servant of Christ, and listen to him obediently; but if he treat you with contempt, and will not rise to meet you, though you are so much more numerous, let him be despised by you."

They resolved to comply with this counsel; and as Augustine received them seated on his chair, they treated all he said with contempt. At length he proposed that all other deviations from the Romish system should be tolerated, if they would only conform to the papal customs in regard to the time of celebrating Easter, and mode of administering baptism, and would unite with Augustine and his companions in preaching the Gospel to the Saxons. But they remained firm, and declared that they would not acknowledge him as their archbishop. On which, Augustine declared that if they would not receive peace from brethren, they should receive war from enemies; if they would not preach the way of life to the Saxons, they should perish by the Saxons' hands: a prediction which, as we shall shortly relate, was not long after fulfilled, most probably by the instigation of Augustine himself.

The failure of this attempt seems to have increased the alienation with which both parties regarded one another. The Britons refused to acknowledge those who adopted the Romish system as Christians, and treated them as heathen. (Bede, ii. 20.) They would not join with them in prayer, nor in communion, nor at the table, or in the ordinary affairs of life. (Smyth. Presb. and Prel. p. 454; Ledw. p. 63.) On the other hand, the Romanists stigmatized the Britons as schismatics, and endeavoured by all means to subjugate them to the authority of the Papal See, and to induce them to conform to its superstitious and destructive corruptions of the Christian faith.

In this they succeeded to a great degree, or rather they suppressed and removed the purer faith, and substituted their own in its place; so that in the British Isles, as in other parts of Europe, the usurped authority of the Pope was acknowledged, and Britain and Ireland were enveloped in the dark cloud which had spread over continental Europe.

We will refer briefly to the means by which this was effected.

1. *Violence*, amounting, in some cases, to extermination, was employed for this purpose. We have already mentioned that the conferences held by Augustine failed to induce them to renounce their religious belief, and that the *Saint*, as Romanists have denominated him, threatened that the refractory Britons should be destroyed by

the Saxons. Accordingly, a short time after, while Augustine was yet alive, Ethelfred, one of the Saxon kings, having engaged in war with the Britons, (see Notes in Bede,) slew, in cold blood, twelve hundred of the monks of Bangor, who were standing at some distance from the scene of action, praying for the success of their countrymen. (Bede, ii. 2, p. 113.) There is reason to fear that Augustine's prediction obtained its fulfilment by his own instigations.

Archbishop Parker says: "It is probable that Augustine, having taken counsel with King Ethelbert, not only knew of the war, but was himself the cause of it; for he lived in the greatest familiarity with that king, at whose persuasion and instigation Edelfrid brought this destruction on the Britons. It is affirmed, indeed, that in the first conference concerning these rites, Augustine, when he saw that the monks would not be persuaded, uttered his threatening: hence it is not improbable that war was prepared against the Britons, if they should not comply at the second meeting. Some also assert, that Augustine met the kings at Caerleon, when prepared for that battle." (Jam. p. 80.) It is said by a Spanish monk, that "This war was raised against the Britons, on account of their disobedience to Augustine; because the Saxons, who had been converted to Christianity, were resolved to subject Britain to his authority." (Jam. p. 81.) Thus their flourishing institution at Bangor, which at one time had as many as two thousand and one hundred inmates, was totally destroyed. (Bede, ii. 2, p. 113.)

"William of Malmsbury says, that in his time, the extent of the ruins of the monastery bore awful witness to the desolation occasioned by the massacre: 'Tot seiusti parietes ecclesiarum, tot amfractus porticum, tanta teurba ruderum quantum vix alibi cernas.'"
(Sir W. Scott, Note to Monks of Bangor, i. 292.)

Sir W. Scott has found a theme for one of his minor poems in this tragical event, in which, however, with the want of knowledge, or want of care, which so many writers display in regard to the ecclesiastical history of those times, he represents these Culdee monks as engaged in performing the very rites, for refusing which they suffered this calamity.

"Bands that masses only sung,
Hands that censers only swung—
As the long procession goes,
Glory round their crosses glows;
And the virgin mother mild,
In their peaceful banner smiled—
Weltering amid warriors slain,
Spurned by steeds with bloody mane;
Slaughtered by the heathen blade,
Bangor's peaceful monks are laid.
Words of parting rest unspoke,
Mass unsung and bread unbroke
For their souls, for charity
Sing, *O miserere Domine.*

"Bangor! o'er the murder wail,
Long thy ruins told the tale;
Shattered towers and broken arch
Long recalled the woful march.
On thy shrine no tapers burn,
Never shall thy priests return—
The pilgrim sighs and sings for thee,
O miserere Domine." (Scott's Works, I. p. 292.)

In 684, another instance of a similar character is presented. (Ledw. p. 94.) Egfrid, king of Northumberland, sent an expedition into Ireland, which "miserably ravaged that harmless people, ever most friendly to the English nation. Neither churches nor monasteries were spared. The inhabitants repelled the attacks made on them by arms, as far as they were able, and invoked the divine assistance by continual prayers." (Bede, iv. 26, p. 345.) Cornwall also was invaded, because the inhabitants would not embrace the Romish faith. (Ledw. p. 94.) We find, indeed, that just as the principles of Rome gained power, the spirit of persecution and violence was developed. Thus, when Nectan, king of the Picts, had embraced these tenets, he required the monks at Iona to conform to the papal usages, (Iona, p. 142;) and when they proved refractory, they were compelled to leave their holy island, and driven into banishment beyond the Grampians. "The conduct of the Romanists towards the Culdees, was uniformly persecuting in every place." (Ledw. p. 112.)

2. *Policy*, of a very artful character, was also employed to accomplish their subversion. It was asserted, that the practices which the British church maintained, were contrary to the usages of all the rest of the Christian church; and that they were not only violating the unity of the body of Christ, but also arrogantly assuming to be wiser and better than all others in the Christian world. It seems to have been this influence which reduced Adamnan, one of the early successors of Columba as abbot of Iona, (Bede, v. 16, p. 432,) and it would have great force with many who would be willing to make great concessions, from an earnest love of peace. The forms of worship, too, which the Romanists introduced, were more attractive than the few and simple rites of the Culdee system. There was also something attractive to aspiring and ambitious minds, in the papal hierarchy—its high-sounding titles, its various grades, its proud pretensions. Connexion with Rome, which was the most renowned and important city then known in the world, was regarded as conferring honour on all who claimed it. What, therefore, force could not effect, was attempted by various kinds of artifice. While the obstinate felt the heavy hand of persecution, the more tractable were allured with such rewards as Rome was able to bestow upon her favoured children.

"It is observable," says Sir James Dalrymple, "that the Romish church did advance very warily, and by slow steps, endeavouring to gain the Culdee abbots to their party, by promoting them to bishoprics to be erected, and by preserving to the Culdees, (possessed of parochial churches,) their benefices for their life-time; and making the suppression of these churches in favour of the newly erected Romish abbeys, only to take place after the incumbent's death; and frequently these concessions bear the consent of the presbyter or churchman incumbent, with the reservation of his own right during life-time." (Jam. 247.)

So Dr. Ledwich says: "It was not easy to eradicate a reverence founded on solid piety, exemplary charity, and superior learning, or to commit sudden violence on characters where such qualities were found." (Led. p. 113.) The Romish emissaries were obliged therefore to exert all their cunning to remove these favourable prejudices; and where force could not, seduction often did, prevail. The alternative of expulsion or acquiescence must ever strongly operate on

human imbecility. In a few instances, the latter was chosen. Thus, about the year 1127, Gregory, abbot of the Culdean monastery at Dunkeld, and Andrew his successor, were made bishops—the first of Dunkeld, and the other of Caithness. The same policy was followed in Ireland. The president of the Culdees was made precentor. He was to have the most honourable seat at table, and every respect from his corps. Such little distinctions, while they flattered, and saved appearances, were fatal to the Culdees. Many breaches were made in their rights; and at last they lost all their privileges, their old institute, and retained only the name of their pristine celebrity.

“An increase of the number of Episcopal Sees, seems to have been one of the means adopted for the overthrow of the Culdee influence. Their influence, among the lower classes especially, had been great; and David I., who seems to have been determined to depress this order, and who pursued a variety of measures which had this tendency, added at least four bishoprics to those which had been erected before his time: and it is by no means improbable that this was one thing he had in view in extending the power of the prelacy.” (Jam. p. 249.)

3. *Monachism* formed also a powerful element in the causes which effected their subversion. “The monks, the faithful satellites of Rome, first betrayed our ancient religion, and finally subjected our church to a foreign bishop. The success of the Roman missionaries in the seventh century, in establishing papal doctrines among the Anglo-Saxons, and the repeated victories of the latter over the Britons, seemed to countenance an opinion, zealously propagated, that the religion they embraced was the favourite one of Heaven. Similar notions found their way into Ireland. The addresses of Bishop Laurence of Canterbury, of Pope Honorius, and others, with a fondness for innovation always consequent on refinement in learning, with perhaps many unknown causes, operated strongly on our ancient monks, and made them too easily relinquish their old doctrines. Adamnan, abbot of Iona, as Bede tells us, by his preaching, brought over most of the southern monks to Rome, except those under the dominion of Iona. If the latter were, as Cunmiar confesses, the heads and eyes of the nation, the most enlightened ecclesiastics in the kingdom, Adamnan’s conquest over the ignorant and bigoted, was not much to be boasted of.” (Ledw. p. 93.)

“The great plan devised for the overthrow of the Culdees, was the introduction of the *Canons Regular*. These had been erected into a permanent order in the eleventh century. Being patronized by the pope, they were devoted to the interests of the church of Rome, and zealous for the extension of the authority of their ghostly father. They acquired credit with the superstitious, as having more the appearance of sanctity than the Culdee presbyters; especially as they lived in celibacy, while the honest Culdees laid no claim to the gift of continence. They affected far greater pomp in their worship. Their priest at St. Andrew’s wore, in all public meetings, and in solemn services upon festival days, the pontifical ornaments, viz., a mitre, gloves, rings, cross and crozier, and sandals or slippers, as the bishops. The very design of their introduction into these places, where the Culdees formerly had power, was the establishment of this species of religion.” (Jam. p. 250.)

"In some cases the Culdees were tolerated, if they would consent to live according to the canonical rule. Thus they were subjected to the canons; and it is expressly required, that if they made resistance, they would be expelled." (Jam. p. 252.) Thus, in a number of instances, the Culdee institutions were turned into popish monasteries.

As it has of late become fashionable to extol the monastic institutions of the middle ages as the sanctuaries of virtue, the asylums of distress, the abodes of literature and the arts, and the chief, if not the only means by which religion and learning were kept alive during the darkness which rested on Europe from the fifth to the fifteenth centuries, we may be permitted in this connexion to examine the character and merits of a system which, at the Reformation, was decried as so abominable, but which, in our own time, has been found to possess transcendent excellence. We are led to direct attention to this subject the more particularly, because there are many, now-a-days, whose chief desire it seems to be to bring back the spirit and the forms of religion which prevailed when the reign of popery was absolute, and the whole world seemed to slumber on the breast of the sorceress of Rome. We would indeed consider it an evidence of a disingenuous and narrow mind, to detract from real merit, or to deny the existence of excellence, wherever and in whatever degree it may be found; nor would we overlook the fact, which is demonstrated in all the dispensations of Divine Providence, that the evil may be the parent of the good, that what is injurious in its natural tendency may be so cultivated as to produce the most beneficial consequences.

"The night is father of the day,
The winter of the spring;
And ever upon old decay,
The greenest mosses cling.
Behind the cloud the star-light lurks,
Through storms the sunbeams fall:
For God, who loveth all his works,
Has left his hope with all."

Yet it would be strange infatuation to admire and embrace the evil in preference to the good, because almighty power, and love, and wisdom, may thus make all things subserve the divine glory and the best interests of man.

In regard, then, to Monachism, we would observe, that it is evil in its essential character. Implying seclusion from the world, and the separation of the sexes in their tenderest relationship, it is contrary to man's nature as a social being, and to the mutual support which He who made man male and female has designed the one should receive from the other. It is also at variance with the letter and the spirit of divine revelation, which requires the Christian to be *in* the world, although not *of* it; and which, though it may admit, in very peculiar circumstances, a preference of celibacy, declares that marriage is honourable in all, and that the bishop should be the husband of one wife. The whole fabric and organization of civil society also condemn it as subversive of law and order, and the best interests of the community. From a system thus antagonistic to the nature of man, and to divine and human law, it would be strange to

find the benign results which some romantic minds have fancied they beheld. "Do men gather grapes of thorns, or figs of thistles?"

But let us consider what is the operation of the monastic institution. And,

1. It withdraws from society those who might be its most useful members. If, under the influence of religious feeling, a person should be disposed to seclude himself from the world, the world, so far as he is concerned, is abandoned to the evil agencies which tend to its destruction. By remaining in the field, and manfully contending for the right, the cause of truth and virtue would be strengthened, and their victory hastened. But if those on whom it devolves to sustain the drooping banner, retire from the conflict, what wonder if the enemy of God and man be permitted to triumph. The great Captain of our salvation expects *every man* to do his duty, and his curse must rest on any one who refuses to go up to the help of the Lord against the mighty.

2. The influence of Monachism is very injurious to the recluse himself. Separated from the counteracting agencies which might divert or neutralize the temptations which assail him, he is the target for every dart; while imagination, unrestrained by the burdens and cares of social life, wings a wild and lofty flight, often resting on forbidden ground, and even liable to draw away the soul from the real, the necessary, and the good. Hence we find that the solitary monk becomes the victim to passions and propensities of an evil character, to a degree far more violent than if he had remained in the busy world. Religious exercises, fastings, lacerations, penances, and austerities of the most rigid character, fail to subdue the rebellious, rampant imagination; and at last, either the physical frame sinks under the struggle, and the unhappy monk dies a real suicide, or the vain effort is abandoned, and the heart becomes the cage of every unclean bird, while Satan leads captive at his will.

3. What then must be the influence which those who have passed through such an ordeal will exert upon any on whom they operate? It must be evil. Regard for character, fear of punishment, any remnants of good principle, will form but feeble barriers to those who can so easily avoid detection, and lull conscience by a fictitious piety. Hence the monk, corrupt himself, goes into society as the corrupter of others: a serpent, whose smooth skin and fair colouring may gain access, and obtain admiration, while the deadly poison is distilled wherever he opens his murderous mouth. His influence is most dangerous and dreadful. He has made himself an alien from his kind; his affections have been crushed and withered; his heart has become corrupt, and he is the ready agent of our great adversary, to tempt mankind.

What we have said may appear the language of denunciation—the effusions of a bitter bigotry. We believe it to be solemn truth, founded on sound views of the human mind, and confirmed by the whole history of Monachism. We do not deny that the views of those who enter into such institutions may be virtuous, nor that there have been, and may yet be, some who may, by the supernatural efficiency of divine grace, be saved yet so as by fire; but we speak of the system, in its essential and natural character, and we cannot allow a few exceptions to form the general rule, or

admit the bare possibility to overthrow the conclusions of almost universal evidence.

Has the monastic system preserved true religion in the world? So far from it, we believe that it has been the great cause of its corruption and decline. If the pious men who originally retired to the deserts of the Thebaid, in the times of persecution, or during the declension of vital spiritual religion, had manfully stemmed the tide, it might have been turned back; at all events, its power would have been weakened. Had not these men, to whom Truth, falling in the streets, looked with supplicating eyes for aid, abandoned her to destruction, how different might have been the result? The corruptions which warmed the papacy into life, might never have spread over the church; the barbarians who overran the empire, might have been converted to a pure and evangelical faith; the lamp of piety and learning, which so many adverse blasts seemed to have extinguished, might have been kept brightly burning; the dark ages would have been unknown, and the man of sin, and son of perdition, would never have been born.

In the language of an eminent and philosophic writer, "The mighty waters of Christian moral influences, which would have renovated the Roman world, and have saved the barbarism of a thousand years, were, by the ascetic institute, shed over the sands of Egypt and Arabia—there to be lost for ever." "It was," he continues, "as if, on a rich and virgin soil, favoured by the sun, one were to find the plough, and the spade, and the various implements of husbandry, employed by a stupid race, not upon the teeming lands, but in vainly ensalping the rocks, and in fruitlessly furrowing the faithless sands of the shore." (Taylor's Ancient Christianity, p. 477.)

(To be continued.)

Theological Discussions.

(For the Banner of the Covenant.)

THE BAPTISM OF CHRIST.

Jesus Christ was baptized once, by John—not under the new, or Christian, but under the old, or Jewish dispensation. The baptism of John, as to its *mode*, must have been in accordance either with the ritual presented to Moses by Jehovah, or with the superstitious washings of the Jews, of course not commanded by God. But to the superstitious washings of the Jews, the words of Christ—"Thus it becometh us to fulfil all righteousness"—cannot be applied; therefore, John's baptism, as to its *mode*, must have been in accordance with the ritual of Moses, as commanded by God.

Here, then, let the following facts be duly considered: First. That the ritual of Moses describes, minutely and specifically, the different ceremonial washings and purifications of the ancient church of God. Secondly. That those "divers washings" are expressly called, by an *inspired* writer, DIVERS BAPTISMS. (Heb. ix. 10.) And, thirdly. That for one person totally to *immerse* another in water, as an act of religious worship, is nowhere unequivocally taught in the ritual of Moses; and much less, therefore, does it give any countenance to *exclusive immersion*, as the standing initiatory rite of the church of

Christ. But if the immersion of one person *in* water by another, as an act of religious worship, is nowhere unequivocally and divinely enjoined in the whole ritual of Moses; if *another mode*, or other modes, are expressly enjoined; and if John's baptism was, as to its *mode*, indeed, in accordance with the ritual *washing* of Moses—then was Jesus BAPTIZED, but NOT IMMERSED, by John, *in* or *at* Jordan.

This conclusion is strengthened, if not confirmed, by the following considerations: The baptism of Christ was merely either that of a private Jew, or it was that outward ceremonial purification, which the law of Moses enjoined the priests to observe when entering an office. If it was the baptism merely of a private individual, and he was baptized only once, then was the law of Moses respecting the inaugural washing of the priests not observed in his case at all. This certainly would not have been to "fulfil all righteousness;" that is, to observe every ordinance or institution of the *yet* standing dispensation. The baptism of Christ, therefore, was his formal entrance, according to the Levitical law, upon that ministry, for the fulfilment of which he came into the world. And his age, when baptized, and thus inaugurated into office—for no man taketh this honour unto himself, but he that is called of God, as was Aaron—was within the provisions of the Levitical law in this case.

Now, the law required that the priests should be brought to the door of the tabernacle of the congregation, and *washed with* water. The place was, *before* the congregation; that is, openly, publicly. The element of consecration—*water, with* water, not *in* it—because that the *water*, not the *mode* of its application, was to be the standing symbol of spiritual things. But, to be washed *with* water, the element must be applied to the subject, and not the subject to the element. And this best represents the system of grace; because grace first moves the subject, who, of himself, would never move to grace. Hence, He who commanded Moses to wash Aaron and his sons *with* water, tells him how that washing is specifically to be performed to the Levites: "SPRINKLE WATER OF PURIFYING UPON THEM, AND THUS SHALT THOU CLEANSE THEM." (Num. viii. 6, 7.) Here let us ask, Did Christ, that he might honour an ordinance which was to be the initiatory rite of the new dispensation, and that he might enter regularly and constitutionally upon his public ministry, urge his baptism in conformity to the then standing law, which required that the Levitical priesthood should be inaugurally cleansed by *sprinkling* water of purifying upon them? And shall we conclude, in the face of this evidence, that he submitted to be baptized in a *mode* not specifically enjoined by that law? Certainly we may not. On the contrary, we think the conclusion is irresistible, that Christ, the church's high priest, was BAPTIZED, but *not immersed*, by John, *in* or *at* Jordan.

To overturn and set aside this conclusion, sustained by such evidence, requires more than the flimsy and stale set-off, so often urged by the advocates of exclusive immersion, namely—"Straightway he went up *out* of the water"—a rendering which it is hoped the Bible Unionists, in the madness of their zeal for "a true and faithful version," will see fit to correct. But as it is, it affords no conclusive evidence for exclusive immersion. And if asked why *we* do not baptize in rivers and ponds, as John did, we would just ask, in reply, once for all, Why did not the apostles always do so?

Questions for Exercise.

Did Jesus Christ submit to be baptized? By whom was he baptized? Under which dispensation, the Jewish or Christian, was he baptized? Have we any divine testimony, that John's baptism, as to its *mode*, was not in accordance with the divinely ordained ritual of Moses? And if we have no evidence that the divine lawgiver changed that law, as respects the *mode* of ceremonial and priestly washings, then is it not most reasonable to conclude that John baptized in that *mode* which best accorded with the divinely established usages of the church?

Did the law of Moses ordain "divers washings?" But does not an inspired writer of the New Testament express all the ceremonial washings of the law by one term, namely, *baptisms*? (Heb. ix. 10.) Was not literal sprinkling, the most common and general *mode* of those baptisms, expressly enjoined? Was *immersion* as specifically enjoined? Was not *baptism*, as the apostle terms it, by *sprinkling*, the specified mode of cleansing, and thus dedicating the priests and Levites? Prove it. Is not Christ the church's high priest? When entering on his public ministry, did he urge his *official* baptism, in conformity to the standing law of the church in his case, as God's high priest? Now if, according to the law of Moses, both Levites and people were ceremonially purified by sprinkling—and as we have no authority to conclude that John departed from the divinely appointed *modes* of ceremonial washing, and as Christ urged his baptism on the ground of conformity to the standing usage—then, how can we resist the conclusion that Christ was BAPTIZED, but not *immersed*?

GAMMA.

AN INTERESTING ANECDOTE.—The Rev. Dr. Hawks, of New York, recently delivered a lecture before the Historical Society of that city, when he related the following story, among others, illustrative of female heroism:—

"Among those," he observed, "who formed a part of the settlement during the revolutionary struggle, was a poor widow, who having buried her husband, was left in poverty, with the task upon her hands of raising three sons. Of these, the two eldest, ere long, fell in the cause of their country, and she struggled on with the youngest, as best she could. After the fall of Charleston, and the disastrous defeat of Colonel Buford, of Virginia, by Tarleton, permission was given to some four or five American females to carry necessaries and provisions, and administer some relief to the prisoners confined on board the prison-ship and in the jails of Charleston. This widow was one of the volunteers upon this errand of mercy. She was admitted within the city, and, braving the horrors of pestilence, employed herself to the extent of her humble means in alleviating the deplorable sufferings of her countrymen. She knew what she had to encounter; but, notwithstanding, went bravely on. Her message of humanity having been fulfilled, she left Charleston on her return; but, alas! her exposure to the pestilential atmosphere she had been obliged to breathe had planted in her system the seeds of fatal disease; and ere she reached her home, she sank under an attack of prison fever, a brave martyr to the cause of humanity and patriotism. The dying mother, who now rests in an unknown grave, thus left her only son, the sole survivor of his family, to the world's charity; but little did she dream, as death closed her eyes, the future of that orphan boy. That son became President of this free republic, for that widow was the mother of ANDREW JACKSON!"

Miscellaneous.**THE PITTSBURGH PRESBYTERY.—THE NEBRASKA BILL AND THE REFORMED PRESBYTERIAN CHURCH.**

The following resolutions were passed unanimously by the Pittsburgh Presbytery of the Reformed Presbyterian Church, which met in Allegheny on the 5th ult.:

“Resolved, That, as ministers of the gospel, we feel that we cannot guiltlessly be silent, when, by the Nebraska bill, slavery aims at the extension of its area and power in our beloved country; because we regard it as a great moral, social, and political evil—a system of injustice and oppression, embodying elements utterly at variance with the principles of the divine revelation which we have received in the gospel, which we believe, and of the kingdom of Christ, which we seek to advance, as well as destructive of natural liberty, and in constant and injurious conflict with the free institutions of our country.

“Resolved, That we are opposed to the Nebraska bill now before Congress, because we consider it obnoxious to the charge of fraud and dishonour, in aiming, by the repeal of the Missouri Compromise of 1820, as the violation of a solemn compact, which consecrated all territory north of 36 deg. 30 min. for ever to freedom—a breach of faith, which is not only disreputable to the authors and supporters of the bill, but calculated, were the bill to become a law, to destroy confidence in political enactments, and to inflict upon our country and its government an indelible stain of public infamy.

“Resolved, That we are opposed to the Nebraska bill, because, by legislating for the extension of slavery, it abandons the principles and policy of our fathers, who, in their Declaration of Independence, enumerate among the inalienable rights of man, life, liberty, and the pursuit of happiness; whose aim, as expressed in the Constitution, was “to establish justice, and secure for themselves and posterity the blessings of liberty;” and who sought to realize these objects by mitigating the evils of slavery, where they could not remove it—limiting its area, and providing for its ultimate extinction, so that, as the Constitution was unsullied with the name of slavery, the general government might be kept free from the disgrace, and the country purged from its existence.

“Resolved, That while we are willing to maintain a just regard to the interests of the South, and earnestly desire to seek the perpetual existence of the Union, we can never consent that it be perverted from its original noble purpose of establishing justice, and perpetuating the blessings of liberty, in order to become an instrument of oppression for the extension of slavery, which is the only real element of danger to the Union. We hold it to be enlightened, just, and conservative policy on the part of the national government, to limit slavery where it cannot extinguish it, and to keep all free territory for ever from being blighted with its curse.”

REFORMED PRESBYTERIAN CHURCH IN NEW ZEALAND.

It is pleasing to record that a Reformed Presbyterian house of worship has recently been erected in the district of Manawatu, New Zealand, in connexion with the mission of our brethren of the Reformed Presbyterian Synod in

Scotland to the natives of that colony. The chief, Ikhakara, and his tribe, are regular attendants upon Rev. Dr. Duncan's ministry, and who has given, for a considerable time past, cheerful evidence of progress in the knowledge and practice of true religion, has done everything in his power to complete the structure, and to render it suitable. Mr. Duncan, in a letter dated January, thus refers to the erection of the house of worship:—"We are, indeed, now well provided for as regards a place of worship. The house is large, substantial, and has a very neat and pleasing appearance. It has been a great labour from time to time to the natives, at least to some of them, and its completion has been a great relief and cause of joy to their minds. Ikhakara has had a great deal of anxiety about it. Having had his mind impressed with King David's reflection on himself, when he said unto Nathan the prophet, "See, now, I dwell in a house of cedar, but the ark of God dwelleth within curtains," he resolved that he would not build a *good* house to dwell in until he had finished the erection of a really commodious and decent church. Amidst many discouragements and interruptions, he kept steady to his purpose. He cheerfully bore the heaviest part of the undertaking, both in personal labour and in the contribution of money. Taking one day with another, from first to last, I am certain that he has given towards it nearly a year of *really working time*, besides upwards of ten pounds sterling." It is gratifying to notice further, that the lieutenant-governor of the colony bestowed windows, to the value of £22, for this house of worship; that D. McLean, Esq., land commissioner, provided the pulpit and door, value £3 10s., and that other gentlemen in the colony contributed handsomely to the building. Mr. Duncan's labours in preaching and instructing the natives are incessant, and would seem to be producing desirable fruits. It is expected that a native church, constituted on the principles of a covenanted testimony, will be organized at no distant day in New Zealand.—*Belfast Monitor*.

FAVOURABLE SIGNS AMONG THE JEWISH PEOPLE.

In the "Scottish Presbyterian," the Rev. John Cunningham, LL.D., the esteemed missionary from the Reformed Presbyterian Church in Scotland to the Jews in London, has lately published an admirable paper on "The Present Condition of the Jews compared with the Past, and the Prophetic Future," from which we give the following extract, as containing valuable information concerning the present condition of the Jewish race, and the favourable prospects of missionary efforts among them.—*Editor*.

"Towards the close of the last century, Moses Mendelsohn, in a work which he published, struck a deadly stroke at the power of the Rabbis over the people, by denying the power of the Synagogue to pronounce the *kherem* or curse, and promulgating sentiments in favour of a rational kind of religion; and so opposite to the generally entertained sentiments of the Jews were the opinions to which he gave expression, that Lavater supposed him far advanced towards a profession of Christianity, and accordingly addressed to him an impressive invitation to declare an acceptance on his part of the truth as it is in Jesus. But the reply which Mendelsohn returned was far from being encouraging, for instead of homologating the doctrines of Christianity, it endorsed most of the errors of Judaism, and in the most insidious manner opposed all the distinguishing truths of Christianity. The Reformed Jews took the instructions of Mendelsohn as their guide; and for numbers of years, Jews in various countries, especially on the Continent of Europe and in London, have rejected the authority of the Talmud, and reformed or altered the liturgy by leaving out many of the Jewish prayers. But all Jews, whether orthodox or reformed—i. e., whether submitting to the Talmud or not—reject the Divinity, and Messiahship, and atonement of Christ. Another agency which has been active in overturning the dominion of the Talmud is the propagandism of the deism of the French school. As the African professors of corrupt Christianity became easily subdued to the faith of their Saracen invaders, as the infidelity of France and Switzerland easily grew out of the soil, replenished with the corrupt remains of a once living Christian Church in those lands, so the Jews, infidels as

to the Gospel of Christ, became an easy prey to irreligion in its grossest form; and now thousands above thousands of the children of Israel deny the Divine inspiration even of the law of Moses. But if for half a century past the Jews surrendered not a little, in belief and practice, of what their fathers held to deism or infidelity, they have been deeply influenced by the hallowed power of Divine truth. The Word of God has been largely circulated among the children of Israel for many years. The Scriptures of the Old Testament and those of the New have been read by many whose fathers were confined wholly to the Hebrew prayers; and Christ has been preached to unnumbered individuals of the children of Abraham. The effects for good have not as yet been so great as could be wished, but a decided improvement has been manifested by many of the people. It was customary for the Jews on all occasions to revile the name of Jesus. Their children were required on the evening of Friday to repeat the blasphemous sentiments and expressions contained in the wicked production entitled the *Toledoth Jeshu*. But now many Jews, even including their rabbis, speak of Christ with respect, and are pleased to call Him the Prophet of Nazareth. Dr. Raphall, a Jewish rabbi, in one of his lectures 'On the Post-Biblical History of the Jews,' delivered in 1848 before large audiences of the people of Birmingham, said—'While I, and the Jews of the present day, protest against being identified with the zealots who were concerned in the proceedings against Jesus of Nazareth, we are far from reviling His character or deriding His precepts, which are, indeed, for the most part, the precepts of Moses and the prophets. You have heard me style Him the 'Great Teacher of Nazareth,' for that designation I and the Jews take to be His due. No enlightened Jew can or will deny that the doctrines taught in His name have been the means of reclaiming the most important portion of the civilized world from gross idolatry, and of making the revealed Word of God known to nations of whose very existence the men who sentenced Him were probably ignorant; nor do I, and the Jews of the present day, stand alone in this view, since it was held by the great Maimonides six hundred years ago.' And in a lecture delivered first at New York in October 1844, by M. M. Noah, a Jew holding the office of a judge in America, he says—'It has been said, and with some commendations on what was called my liberality, that I did not in this discourse, on its first delivery, term Jesus of Nazareth an impostor. I have never considered Him such. The impostor generally aims at temporal power, attempts to subsidize the rich and weak believer, and draws around him followers of influence whom he can control. Jesus was free from fanaticism; His was a quiet, subdued, retiring faith; He mingled with the poor, communed with the wretched, avoided the rich, and rebuked the vain-glorious. In the calm of the evening He sought shelter in the secluded groves of Olivet, or wandered pensively on the shores of Galilee. He sincerely believed in His mission; He courted no one, flattered no one; in His political denunciations He was pointed and severe, in His religion calm and subdued. These are not characteristics of an impostor; but, admitting that we give a different interpretation to His mission, when 150,000,000 believe in His Divinity, and we see around us abundant evidences of the happiness, good faith, mild government, and liberal feelings which spring from His religion, what right has any one to call Him an impostor? That religion which is calculated to make mankind great and happy cannot be a false one.'

"Thus, though these and other Jews do not acknowledge the Divine character and Messiahship of Jesus, they speak of Him not as their fathers did, with reproach, but with great respect, and thus voluntarily manifest their inconsistency in not yielding subjection to His doctrine and law. Accordingly, while the estimate which the Jews formed of Christ is rising, that which they entertained of the Talmud is unequivocally and extensively on the decrease. Many Jews of most countries are now disposed to smile at the follies of that system, and of many thousands but few persons here and there will be found to plead for that Baal. In proportion as the knowledge of the gospel is extended among the people, their respect for tradition is given up. It seems to be a general principle that the state of the Jews in different countries resembles that of the people among whom they reside. Thus, in France and Hungary, as well as elsewhere, many are not merely immoral, but thoroughly infidel—rejecting not merely the dross of tradition, but also the fine gold of God's law. In Galicia and other provinces where the Romish superstition is at its height, the Jews cling to their ancient customs, to their long robes, long beards, and their old ceremonies. On the north of Africa, and in other countries under the influence of Mohammedanism, they are thoroughly superstitious, and, though ground down to the utmost by oppression, comparing themselves

with their degraded and cruel neighbours, manifest a greater pride than they do in countries under liberal governments. In England they keep their own Sabbath better than they do in those countries on the continent of Europe where the Christian Sabbath is more profaned; and in America, where Christianity is extensively professed, their social and moral standing is perhaps as high as in any country. Where the Jews were persecuted and denied privileges extended to others, they became necessarily more and more drawn to one another and inimical to those who lived around them. Thus, in Germany, where they were forbidden to follow certain trades and honourable professions, and even prohibited the use of the spoken language of the people, they became more and more wedded to their peculiar principles and practices, and exclusive in their sentiments with respect to others. But elsewhere they differ much less from their neighbours in manners and customs. And the statement of the late Grace Aguilar, one of themselves, is true, that 'The domestic manners of both the German and Spanish Jews in Great Britain are so exactly similar to those of their British brethren, that, were it not for the observance of the seventh day instead of the first, the prohibition of certain meats, and the celebration of certain solemn festivals and rites, it would be difficult to distinguish a Jewish from a native household.' It may be added, therefore, —How much might the people of Israel be influenced for good, by professing Christians in their individual and social relations living in conformity with the precious truths of the Gospel which they maintain.

"The long cherished desire of the people for a worldly kingdom, in which they should enjoy peculiar privileges distinct from or superior to the rest of mankind, still continues very strong. Hence the panting of the Jews after the enjoyment of political privileges in all the nations of the world, not knowing but by the turning of the wheel of fortune, of which they speak, some auspicious hour might bring them power and influence among the kingdoms of the earth. Hence the efforts of Judge Noah and others to raise funds wherewith to erect a Jewish temple at Jerusalem, and to induce Christians to aid the Jews in returning as a people to their beloved land. Hence the readiness of the Jews to bestow the courteous epithet of Messiah on persons supposed to be favourable to their political advancement as a people; as, for example, now on the present Pope, when sustaining the character of a reformer, and then on Sir Moses Montefiore, who undertook sundry kind offices on their behalf in the East. This principle explains also the fact of the prevalence of democratic principles among the Jews of Germany during the period of the revolutions of 1848 and the following years. What the adversaries of Judah and Benjamin maliciously charged upon the Jews of the captivity, that they have moved sedition, is true of these modern Jews. A correspondent of the *Times* writes from Berlin, in 1850—'Practically, the Jews have long been admitted to place and employment, and in all the active business of life have, in proportion to their numbers, the largest share. It would not be difficult to prove that most of the intellectual activity of Germany at this moment is Jewish, and to a great extent it is used to the destruction of the institutions and the political systems of the several States. Why the Hebrew element is so active in Germany, and why the Saxon spirit has become so sluggish, is a problem not easy to solve. Perhaps it accepts this foreign intellectual assistance in polemics and literature, as it allows itself to be led in civil conflict and actual fighting by men of the Gallic and Slavonian race. It may be predicted, almost with certainty, that a democratic journal in Germany will be edited by a Jew, and that in a barricade combat the leader is a Frenchman or a Pole. Both facts have been proved over and over again in the criminal courts.' And the celebrated Furst, professor of Hebrew in the University of Leipzig, on the occasion of proposing to found a society to immortalize the name of Dr. Jellinck, a young learned Jew, who was shot by order of General Windischgratz for high treason, at Vienna, in November, 1848, says—'It is a great mistake to look only for bigotry, for devoutness, in the Jew, even in the less cultivated; there is something of greater importance which occupies the Jewish mind: this is the revolutionary element. Yes, those journals which, as organs of the governments, represent the Jews as the *perpetuum mobile* of the revolution are quite right: the Jews are revolutionists. It is true that riches here and poverty there, fear and weakness, but especially a blind superstitious fanaticism, have sadly damped this element, though without destroying it; and let the party of reaction which, now victorious, counts, perhaps, as many Jews among its ranks as the party of progress, be on its guard against its Jewish friends. The Jews are dangerous, for they *think*. But thought is the Shibboleth of progress, it is the kernel of the revolution; thought is that dangerous barricade against which so many a throne, so many a

pulpit of the militant church, has been shivered to pieces and annihilated more quickly and effectually than pikes and scythes, wielded by unthinking masses, could do it.' The Jews of Germany expected much from the recent revolutions, but they gained nothing. They sowed much, but brought in little; they sowed the wind, but reaped the whirlwind. One of themselves declared that, by the changes that took place, the half of their people were reduced to poverty, and had nothing before them better than the prospect of emigration to America. The Jews, notwithstanding the little they have gained by revolution, will continue to expect an earthly kingdom till their minds be savingly imbued with divine truth.

"How important is it then to continue to present before them Scriptural views of the glorious Redeemer and His kingdom! Long, long have the people been in the furnace of affliction. The chosen of God among them will be taken from it, freed from all their dross and tin. Suffering the curse, they have endured many evils, of which external afflictions were frequently the smallest. Becoming self-righteous, through the teachings of the Pharisees; skeptical as to various Scripture truths, through the promptings of the Sadducees and modern infidels; fatalists, in not perhaps few instances, after the manner of Mohammedans; and superstitious, after the lessons set by Papists and Heathens; and being urged and enticed to practical ungodliness by the agency of Satan and evil men around them; and being destitute of the counteracting influences of true religion operating within them, though professing to abhor idolatry, they have vowed to submit here to one master, there to another, still to worship one idol shepherd and reject the Shepherd and Bishop of souls. How ought we to be concerned for their salvation. Alas, to think of their unfounded hopes! They fancy that if a Jew do not become a Christian, all will be well with him in the end. For certain actions or courses of misconduct a Jew may receive the rebuke of his synagogue; but for many breaches of the law of God he is not reproved. He may even wear the tallith among his brethren, and keep the feasts, and yet be known to deny the divine original of the law of Moses. Nay, rabbis in power and influence among the people are known to hold liberal, or, in other words, rationalistic sentiments, which are subversive of all revealed religion. Yet the power of the rabbis is not generally so great as it used to be, and the Jews in some cases can dispense with the filling up of their situations. The people frequently are heard to say, in reference to their own teachers, 'There are no great men now.' The Spanish and Portuguese Jews of England, ever since the death of a venerated teacher, who sustained the office of their chief ruler, which occurred not a few years ago, have refrained to appoint a successor. The son of this rabbi performed his functions, but was not invested with his dignity; and the half of the situations for the higher class of rabbis in Holland have for a length of time been vacant, because the Dutch Jews cannot find among their number persons sufficiently learned to fill them. Let Christians pray and strive for the conversion of the Jews. Much good directly and indirectly has been done among them through missions and the wide diffusion of the Scriptures. The Jews themselves have become disposed to teach their children the Jewish Scriptures grammatically. And they suffer them, in numbers gradually increasing, to receive instruction from the Word by means of Christian missionaries. The wealthy of the Jews care little for religion. The poor are held to observe their ceremonies by the zeal of their rabbis, and their dependence on the bounty of their wealthier brethren. Let God's people be earnest in prayer, that the obstacles which stand in the way of Israel's return to God may be removed. Even now the fallow ground of their heart may extensively be in process of breaking up. May the seed which is now being sown be greatly blessed! May the Spirit be poured down from on high, that the wilderness and the solitary place may be glad, and the desert blossom as the rose; that Lebanon may be turned into a fruitful field, and the fruitful field be esteemed as a forest! The day of the people's deliverance will not be deferred. The Lord will hasten it in His time."

A lady who was visiting one of the churches in New York city, commenced singing the hymn which was given out, when the sexton crept softly to her and told her that in that church *the choir did all the singing*. The lady afterwards remarked to a friend that the church had better strike from her liturgy, "Let the people praise thee, O Lord, let *all* the people praise thee!"

FACTS AND GLEANINGS.

In the Dublin Presbyterian Sheet Almanac it is stated that, in Galway, the Presbyterian missionary superintends 41 Irish schools.

Sir H. Verney stated, at a late meeting in France, that perhaps there was no person in England who had better examined the Popish question, and was more decided against Popery, than the Queen.

A French minister lately mentioned an instance in which the prayers of one poor, aged woman became the means of revival to a slumbering church.

A Swiss Roman Catholic priest has been converted by the reading of a New Testament given him by an unbeliever.

A deputation of poor people in Sweden have determined to go to the King of Sweden, 360 miles, on foot, to beg him to take away the brandy. "We are most of us lost drunkards, and when the rich proprietors and peasantry force upon us brandy as payment for our labour, then we have not strength to withstand the temptation." We could weep to hear these things. They might occur at home.

The American Baptists have, in Europe, Asia, Africa and America, under their Mission Board, 88 stations; out-stations, 112; missionaries, 64; female assistants, 66; native preachers and assistants, 205; churches, 182; baptized, 1361; present number, 14,253; boarding-schools, 24, with pupils, 861; day-schools 58, with pupils, 1208.

The Burmans are about eight millions in number; they are addicted to Buddhism, and are cruel and vindictive.

In Greenland, the missionaries laboured sixteen years, in Otaheite, twenty years, in Bengal, seventeen years, in Burmah, five years, before any conversions were seen to have taken place.

Speaking of Burmah, the missionary wrote in 1829—"We have three lovely, churches, two hundred converts, and some in glory. The Karens, a mountain tribe, received the truth. Churches spring up, dotting the wilderness like so many tapers. In 1836, the number of converts in Maulmain, Tavoy, Rangoon, and Ava, was 1144." How sweet to hear of Jesus' glory spreading!

Steward, in a note in his book on Wesleyan Methodists, states that Methodism has been shorn of nearly *one hundred thousand* of its members in the struggle for reform in its government and administration.

It is curious that there are about five hundred verses in Matthew's Gospel that are also in Mark's, more than three hundred verses in Luke that are also in Mark, and about one hundred and twenty that are also in Matthew. Nearly one-half of the Gospel by Matthew is to be found in Mark, and more than one-third of the Gospel by Luke is to be found in Mark or Matthew.

In Genoa, a Roman Catholic church has been purchased for £3000 by the Waldensian Christians, whose labours in that city, where there are 30,000 emigrants, have been signally blessed.

Fifteen converts have been baptized in nine months, at the Free Church Mission in Madras, all of them persons of education and great intelligence, and most of them from influential classes in native society.

During the last thirty years, at least 1,200,000 scholars have passed through the Sabbath-schools in Ireland. During that time there have been issued to the schools a quarter of a million of Bibles and Testaments, and one million and a quarter portions of Scripture. Oh, for times of refreshing!

It is said that a quarter of a million of money was expended upon the dress of one image of the Virgin Mary in the city of Rome.

Doctor Gausson of Geneva estimates the Jews at seven millions—a larger population than that of Ireland. Among the Karaite Jews of Lutzk, no instance of law-suit or prosecution against them is to be found in public documents for 200 years.

The Evangelical Society of Belgium employs *sixteen* ministers, who preach the Gospel in that Popish, but free country, in forty-five stations.

It is said that nearly all the celebrated poets, philosophers, lawyers, and divines of Germany are Protestants. Modern Popery is the vampire of intellect and genius.

In Ur of the Chaldees, out of 7500 Armenian Christians and 1000 Jacobites, it is estimated that five hundred are beginning to seek the light of Protestantism. The God of glory is once more appearing in the town of Abraham.

A conspiracy, in consequence of the altar curses of the priests, to shoot Lord Clements, at his seat in Connaught, has been detected. One of the workmen at the church he is building was offered a pistol and some money to do the bloody deed. Never were the priests so fierce as now.—*Irish Presb. Mag.*

A COLUMN FOR THE MORALIST.

At Liverpool, it has been estimated that there is an annual loss of £700,000 by pilfering alone.

"What will I do with my children?" said a poor Papist to his priest, in Kerry, after hearing him denounce him for sending them to the Presbyterian Industrial Schools there. "Send them to the workhouse," was his answer.

One institution in London, with which Lord Shaftesbury is connected, received, during two years, 3000 applications for admission within its walls, from persons who had undergone their sentence in prison, praying in the most earnest manner to be taken in from what they called the horrible condition into which they had fallen.

It has been ascertained that the whole number of children in London actually in course of training for a life of fraud, theft, and violence, much exceeds 3000.

There are said to be 6000 professional thieves in London, who have to depend entirely for their subsistence on robbery.

It has been remarked, that not two in one hundred of those persons who had reached the age of twenty, without falling into crime and evil courses, were ever guilty of dishonesty in adolescence or old age.

Lord Shaftesbury examined 100 children, and ascertained from them that the first dishonesty of which they had been guilty was the theft of a penny for the penny theatre.

In Germany, according to Sir J. Pakington, Switzerland, and many parts of Europe, the proportion of the population educated in schools was 1 to 6; in the Free States of America, one in 7; in the Slave States of America and in England, it is one in 12.

The number of criminals under twenty years of age, imprisoned in 1815, was 6803, or 1 in 449 of the population between ten and twenty years of age; while in 1844, they amounted to 11,348, or 1 in 304 of the population of the same age.

In 1852 there were 663 youths, between eight and seventeen years of age, apprehended in Newcastle, where it is authoritatively stated that juvenile crime is increasing four times as fast as the population.

In Manchester and Salford there are 17,177 children, neither at school nor work, between three and fifteen years of age.

In London, between the years 1814 and 1818, the proportion of criminals under twenty years of age, to the population of the metropolis under that age, increased from 1 in 56 to 1 in 47.

There is a district in Liverpool, peopled at the rate of 657,963 to the square mile, being $2\frac{3}{4}$ times the maximum density ascertained in any part of London; and there is one street in that district where one out of every ten of the inhabitants is annually attacked with fever.

Through the kingdom of Wurtemberg, every child from six to fourteen years of age must go to school; and if a child is absent a day without good reason, the parents must pay a fine of four kreutzers. The education is very thorough.

Eleven millions seven hundred and two thousand copies of absolutely vicious and Sabbath-breaking newspapers are circulated every year in Great Britain, while the issue of Bibles and religious tracts does not amount to a *third* of this number.

There are about sixty cheap weekly periodicals, having a pernicious tendency, the yearly sale of which is above six millions. Of a worse class still, about 650,000 are annually issued.

Adding all the annual issues of Bibles, Testaments, tracts, newspapers and periodicals, we find a total of 24,418,620, leaving a balance on the side of evil of above four millions.

There are annually issued of infidel publications, above 12,000; of atheistic publications, 524,000. Where do they get readers? What are God's people about?

There are 530 charitable societies in London, with an aggregate amount disbursed during the year of £1,805,635.

Of the offences committed in Great Britain, an *eighth* are ascribed to children, and a *fourth* to parties under twenty-one years of age.

There are 2000 orphans in the jails of England!

In three years, there were 833 children committed to Glasgow prison under 14 years of age.

One great question of the age is, how best to deal with juvenile criminals for their reformation?—*Id.*

RELIGION IN THE EAST.

The following letter from one of the missionaries of the American Board was addressed to a minister of our church for the benefit of theological students, but the light which it throws on the state of the Eastern churches, and particularly on the state of the Greek church, is of such general interest, that the readers of the Banner generally will, doubtless, read it with interest. It is fresh in the recollection of the public that the Puseyite party in England, with Lord Aberdeen and the Bishop of Oxford at their head, have used every effort to damage Bishop Gobat, the Episcopal Bishop of Jerusalem, because he successfully preached the gospel to the members of the Greek church, and have declared themselves opposed to all attempts to make proselytes from the "Greek communion," and "did not contemplate giving any sanction to secession from it;" and, further, as an indication of their views of the nature of a true church, "look forward with hope to the possibility of some nearer connexion hereafter between that communion and the Church of England." The good Bishop, however, having his commission from a higher authority, goes on preaching Christ to Jew and Greek without any regard to the opinions or hopes of the Secretary of State, or the Bishop of Oxford, and, in his last communication, reports "that the desire on the part of the Greek and Armenian Christians to join the Church of England is daily increasing." At Nazareth there is a congregation of over 180 souls:—

TREBIZOND, December 19, 1853.

DEAR BROTHER,—I improve this opportunity to fulfil a promise that I made to you on the deck of the Sultana as I was about to leave my native land. A kind Providence has watched over me and brought me in safety to this land. Though I have not yet reached my intended station (Kaiseri,) I may be able to give some information concerning this people. "I write to you, young men, because ye are strong;" but not to counsel, that is the business of older men. A young brother like yourself, I am desirous of being useful in the vineyard of my Master. Led, I trust, by an all-wise Providence, I have been conducted hither. God will determine the length of my sojourn. At present the sky is threatening; wars and fightings are about us; rumours of wars float on every breeze; we stand in our place and look up; as yet the pillar and the cloud have been our guide, and we know that our God is a very present help in time of trouble. Whether or not this convulsion be the death-throes of the Turkish government, we have faith to believe the work of the Lord is to advance till this whole land shall be renovated and saved.

The field is great, the harvest is immense, and—I was about to say the labourers none, but the little company of devoted missionaries is not to be forgotten; in God's strength they have done valiantly; they will appear with their sheaves at the last day; but, comparatively speaking, they seem as the dust in the balance; yet, we know there is a handful of corn upon the tops of the mountains, the fruit whereof shall shake like Lebanon.

There is no want of religion in this country. Protestants are the only ones who are here thought destitute of religion. The Mussulman is religious. Five times a day the muezzin's cry, from every mosque in the land, calls him to prayers. A seventh part of time he refrains from labour to a great extent. He bestows of his goods to feed the poor. Perhaps some would give their

bodies to be burned rather than deny the faith; but, alas, his religion is the form without the substance; his prayers are addressed to a God, but Mahomet is his prophet. He does not remember the Sabbath day to keep it holy. His alms are given to be seen of men.

Here is the descendant of the Greek, who esteemed the gospel foolishness, but he is not irreligious; priests minister continually at his altar. He has feasts almost without number; his appointed fasts are observed; the name of Christ is often on his lips; every Sabbath he goes to the place of prayer. But is this godliness?—that godliness which is profitable for the life that now is and that which is to come? Far from it. His priests are hirelings—his feasts an abomination—his prayers unholy incense—his fasts mockery. The name of Christ is *all* they know of Him. His Sabbath is a holiday spent in mirth and feasting, knavery, rascality, lying, theft, and even murder, are not inconsistent with religious devotion. What I have said of the Greek is true, also of the Armenian. The former are more artful and deceitful, the latter more open to conviction.

Some of the descendants of Abraham are here. They still seek to be justified by the works of the law. The vail is still upon their hearts. Though they are covetous, they are not so openly vicious.

Here, also, are those emissaries of Satan—where are they not?—the Jesuits; they have “stolen the livery of heaven to serve the devil in.” You know their works; I need not enlarge upon them.

These all have the form of godliness, but deny the power thereof. They are as the bones in the valley, exceeding dry, and must remain so unless the Spirit of the Lord breathe upon them. All are dead in sin; the Christian sects only have a name to live while they are dead. With the exception of the Protestants, no one worships God in a language that he can understand. The Mussulman uses Arabic; the Greek, ancient Greek; the Armenian, ancient Armenian; the Jew, Hebrew; and the Catholic, Latin.

Such is a brief outline of the religions of this country. For the Turks little can be done at present. He who renounces his faith must die. Recently one has been beheaded in Adrianople for professing Christ. Should we attempt to proselytize among them, our stay here would, doubtless, be short. As it is we are protected by them. But the Greek, the Armenian, the Jew, the Catholic, can be reached unless they are under priestly rule.

What is to be done for these souls?—what for the millions in other lands who are perishing without the gospel?

Oh, young man, stay not around the place of your birth!—linger not in America where there are so many to preach the gospel. Hasten, O, hasten, with the message of the everlasting gospel, and preach it to the perishing! Why will you not? 'Tis Jesus asks you. Answer, then, in the light of eternity. Your brother in Christ,

J. N. BALL.

A WORD ON COUGHING IN CHURCH.—We copy the following from an autobiography which Hugh Miller is now publishing in the *Edinburgh Witness*.

A simple incident which occurred during my first morning attendance at Dr. Mc'Crie's chapel strongly impressed me with a sense of his sagacity. There was a great deal of coughing in the place, the effect of a recent change of weather, and the doctor, whose voice was not a very strong one, and who seemed somewhat annoyed by the ruthless interruptions, stopping suddenly short in the middle of his argument, made a dead pause. When people are taken by surprise, they cease to cough—a circumstance on which he had evidently calculated. Every eye was now turned towards him, and for a full minute so dead was the silence, that one might easily have heard a pin drop.

“I see, my friends,” said the doctor, resuming his speech with a suppressed smile; “I see you can be all quiet enough when I am quiet.”

There was not a little genuine strategy in the rebuke; and as cough lies a good deal more under the influence of the will than most coughers suppose, such was its effect, that during the rest of the service there was not a tithe of the previous coughing.

Missionary Intelligence.

[For the Banner of the Covenant.]

TOUR IN THE HIMMALEHS.

(Continued.)

May 3d. Marched from Karhanu down a very steep descent, and then along an undulating ridge to the village of Bandrauli. Here we arrived about nine o'clock; alighted under the shade of a large walnut tree, and, having spread our horses' blankets, lay down to rest until breakfast should be prepared. I was soon fast asleep, and continued for some time in that state, when I was suddenly awakened by a tremendous invasion of fleas, which covered me from head to feet, and insinuated themselves into every accessible part of my body. My first care was to "repel" this "invasion" by disrobing as quickly as possible, and clearing out of the infested quarters. After breakfast we conversed with a number of the principal men of the village, who listened with eagerness to the Gospel message. On our return, we were warmly received by these people, and readily supplied with every thing we wanted. On the second occasion, we arrived at the village late in the evening, and spent the night there. We kept preaching to a late hour—the people showing, by their questions on what was said, that they were interested in these "strange tidings."

The night of May 3d, we spent at Shilanra, some five miles from Bandrauli. Here we were visited by a fat old Brahmin, who, in return for much good counsel and sound instruction, sold us some sour milk, which spoiled our first cup of tea.

May 4th. Marched about ten miles, without getting to a village. This day we crossed the Tonse river, a stream almost as large as the Jumna, and which unites with the latter river on their emerging into the plains. There is a picturesque old bridge across this river, which has almost given way in the centre. It is constructed on the old Himalayan plan of successive tiers of beams projecting over each other from both sides of the river, till the centre "reach" becomes sufficiently narrow to be spanned by a single beam. I told you of these mountain bridges in my account of my trip to Gangoutri. This one over the Tonse is superior to any I then saw; but, from age, and a series of accidents, it seems so frail that it is not likely to survive the floods of the present rainy season. I understand it will soon be superseded by an iron suspension bridge, similar to the one over the Jumna already noticed. Our tent was pitched about four miles above the river, at a village called Mandhaur. Here we found some readers, and, consequently, rather intelligent people, particularly the head man of the village, who is a Brahmin. On our return, we merely stopped to dine at this village, and proceeded to preach in one contiguous to it, but some distance off the road. As we approached this village, I felt a strong presentiment that there was a call to us to stop there. I could not account for the feeling; but, sure enough, when we arrived in the centre of the place, we soon found that our arrival was opportune. The villagers were in profound distress owing to the ravages of the small-pox, which had carried away, in a few days, some seven or eight persons. A girl, about twelve years of age, came running out of one of the houses towards

us, in great distress. She presented a most hideous spectacle—a living mass of putrefaction. When a Hindu is seized with small-pox, the friends abandon the poor victim to the ravages of the disease, and scarcely ever use even the slightest remedy to alleviate the suffering. This poor child was evidently suffering most acutely from the loathsome disease, and probably from the neglect of her friends. She was rudely driven away, and shut up in her house. We spent a considerable time in pointing out their duty in their present circumstances, both to the diseased and to those who had hitherto escaped. We told them of the advantages of vaccination, as a preventive, and combated their prejudices on the subject; and, above all, we pointed them to the great Physician of souls. It was a most solemn evening. The people were seriously disposed, and we partook with them the sadness of the occasion. The Lord grant that they may remember that evening, as long as it will cling to *my own* memory; and may they be as much impressed by its solemnity as I myself was. It was almost dark when we reached our tent, at the Tonse bridge. There we found a Russian “put up” for the night, in the shade of a shepherd’s hut. He was travelling alone, with only a couple of hill-men to carry his trunk and other baggage. He could speak very little English, and as little Hindustani, so I was unable to converse much with him. He seemed a man of good manners, and evidently of good standing in his own country; and what could be his object in travelling in this manner, I could not make out. His design was to enter Russia on the East, having penetrated through central Asia, alone and unprotected as he was when I saw him.

May 5th. Marched over a high ridge of hills, and down on the other side, to a village called Tikri. There we breakfasted and remained till the afternoon. During the whole time, we were surrounded by a large assemblage of the inhabitants of this and other adjoining villages. The language of the people here was more barbarous and unintelligible than in any place we visited, but we were enabled to make them understand our meaning by the dint of perseverance, and sometimes by calling to our aid our own servants and some of the chief men of the place, who had been more accustomed to see Europeans than the vulgar throng. We spent the day in a “Chárdhari,” or a small square house, open on all sides, with an elevated floor, used by the people on great occasions for the accommodation of guests, &c., &c. Just in front of the “Chárdhari” stood a temple dedicated to Máha-Lú, and built in the Tartar style of all the temples in this district. We distributed books and medicines to many in this place. On our return, they received us very kindly; asked for more books; made many inquiries about vaccination, particularly why the English cut the arm, in vaccination, near the shoulder, instead of on the wrist, as customary here. I may here remark that inoculation is practised to some extent among the hill people. The Brahmin repeats certain forms of words, and then proceeds to introduce the virus by making an incision on the wrist, just at the point where the metacarpal bones of the thumb and fore-finger come in contact. The people seem to think that there is some peculiar efficacy in this spot; and strongly maintain that the Brahmin’s “chop,” (inoculation,) is far superior to the English one. They asserted, (and this I could not deny,) that many people had taken small-pox

after receiving the English "chop," whereas, no one ever took this disease after receiving the Brahmin's "chop." They attributed the superiority of the latter to the position on the wrist, and the inferiority of the former to its being placed near the shoulder. I have always tried to persuade them that the position on the body is not the cause of the difference. Neither are the Brahmin's incantations to be depended upon, but the nature of the infecting virus used. I will leave the question of the comparative merits of vaccination and inoculation to some one more learned on this subject than I; but I know I have some difficulty in pronouncing in favour of the former (vaccination,) when asked my opinion by those who have seen the good effects of the latter (inoculation.) From Tikri, we had a long descent to the bank of a pretty little stream, along which the road wound for some distance, and, then crossing, ascended the opposite hill, to a place called Peuntra. There we tented on the night of the fifth. We reached the tenting ground about nine o'clock, P.M., and had dinner between ten and eleven. Our whole party very much fatigued by a long and difficult march.

(To be continued.)

EXTRACTS FROM A JOURNAL OF AN ITINERANCY MADE IN NOVEMBER AND DECEMBER, 1853.

Nov. 1. — *Manglam*.—In the bazar of this place, this morning, while trying to find an opportunity to preach to the people, I halted at a bunya's shop, before the door of which I perceived a parrot hung up in a cage, and repeating the name of one of the Hindoo deities. This circumstance, trifling in itself, afforded me the desired occasion of making known the gospel. Almost as soon as I commenced a large crowd began to assemble to hear what the "Feringee" was saying. I intimated to them pretty plainly, in the first place, that their calling on their gods might well be compared to the prating of this parrot, that pronounced the name of Ram, &c., without knowing what it said. While endeavouring to teach them the only mode of worship acceptable to God, I was interrupted by a man in the crowd, who said that God dwelt in each of us as an image of the sun in a vessel of clear water. I replied that his illustration would apply in our case if our hearts were pure like the clear water in the vessel. If we were as holy, I continued, as our first parents, who were created in the image of God, and for a time continued in innocency, our hearts would certainly reflect that image more brightly than clear water does that of the sun. They denied that man was made in the image of God. After showing them that by this denial they contradicted what they themselves had just advanced, I took occasion to tell them that our hearts had become polluted with sin, the cause of their becoming so, and the only remedy for this state of things. I was listened to for some time with considerable attention. My catechist, Theodore Wylie, followed with a suitable address.

Hapar.—A very large town, or rather city, with a most extensive bazar. My catechist and I, with some difficulty, found a place to stand and address the crowd. After a short conversation between my assistant and a bunya, during which a crowd assembled, I was about to commence a discourse when a sipáhí (native soldier) inquired

how it was possible for one employed in worldly matters to obtain salvation. In endeavouring to enlighten him, and the rest of my audience also, on this point, I brought prominently forward the subject of the atonement of Christ. This doctrine was quite unacceptable to a mussulman in the crowd, who, from his appearance, I judged to be an individual of some standing. He contended that obedience to the commands of God was quite sufficient to procure our salvation without an atonement. Otherwise these commands had been given to no purpose. I made an effort to convince him that our best works, being defiled by sin, could not possibly have any merit, but quite failed in my object. In the course of the discussion, which lasted much longer than I intended, I happened to remark that we are bond-slaves to sin, and are liberated only by the Lord Jesus Christ, who pays our ransom, just as any individual possessing the means and being so disposed, might pay the price of a slave, and then give him his freedom. The slave thus freed would, of course, feel bound, by the strongest ties of gratitude, to serve to the whole extent of his power his kind liberator. My design was chiefly to show that in addition to all the other claims Christ has upon us for our whole service there was this strong one of gratitude. My opponent then called in question the propriety of my illustration by intimating that according to my doctrine men were at liberty to serve their Maker or not, as suited their inclination, there being no special obligation upon them farther than a mere sense of gratitude to obey his commands. I, of course, endeavoured to set him right on the subject, but, with all my efforts, could not succeed in convincing him of the necessity for an atonement in order to our soul's salvation. This is a doctrine to which the Mussulmans are especially opposed. They hold, as is generally known, that the exercise of the mercy of God is all-sufficient to remove our guilt, and bring us to heaven and happiness.

Galauti.—A small town. On the march hither this morning, passed a newly erected Hindoo temple, on each corner of which was placed the statue of a faquir in a sitting posture. These figures, which appeared to be of stone, were so well executed as to be mistaken at a little distance for living beings. The natives of this country often display considerable skill in statuary. In the bazar, discoursed on the miracle of Christ in reference to the leper whom he cleansed, Matthew viii. 2. To the natives of this country, where the incurable disease of leprosy manifests itself in so dreadful a manner, the healing of an individual thus afflicted is one of the most astonishing instances of miraculous influence. They are, therefore, much better able to appreciate the almighty power and goodness that were displayed in the cure of the leper, as recorded by the Evangelist, than the inhabitants of those countries where the disease is comparatively unknown. Oh! that the gospel were made the means of healing the deadly leprosy of soul, from which the people of this land now suffer so unspeakably, and unless God in his mercy prevent will suffer still more in the world to come.

SUBSCRIPTIONS IN BEHALF OF THE DEHRA MISSION, COLLECTED AT
LANDOUR AND MUSSOORIE.

Subscribers' Names.	Rs.	Subscribers' Names.	Rs.
1 The Maharajah Dhulip Ling,	250	42 A. O. Hume, Esq., C. S.	20
2 General Vincent,	100	43 Capt. Turnbull,	20
3 Col. Cantley,	100	44 Capt. Capel,	20
4 J. Muir, Esq., C. S.,	100	45 Major Fraser,	20
5 Col. Blackford,	100	46 Brigadier Lloyd,	20
6 A. Ross, Esq., C. S.	100	47 Mrs. Jackson,	20
7 Dr. Johnston,	100	48 Lieut. Baggs,	16
8 Proceeds of two Lectures by		49 Major Bryant,	16
J. S. W.,	100	50 Col. Steele,	16
9 M. Thornhill, Esq., C. S.,	50	51 Capt. Renny Tailleur,	16
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11 J. Mackinnon, Esq.,	50	53 Capt. Dudley Hill,	16
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15 J. Phillips, Esq.,	50	57 Capt. Chilcott,	10
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22 Capt. Boswell,	50	64 H. G. Keene, Esq., C. S.,	10
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26 J. Todd, Esq.,	30	68 Capt. Dennys,	5
27 Major Ferguson,	25	69 Ensign Anderson,	5
28 Dr. Login,	25	70 Mr. Watson,	5
29 Capt. Hutton,	25	71 J. Taylor, Esq.,	5
30 W. Guise, Esq.,	25	72 Lieut. Archer,	2
31 P. French, Esq., C. S.,	25	73 Ali Bokhsh, (lately a Scholar	
32 Major Dickey,	25	at Saharanpur,) 30	
33 T. Login, Esq.,	24	74 Nának Chaud, (a high caste	
34 Capt. Goodwyn,	20	Brahmin,) 25	
35 Col. Cox,	20	75 Asá Rám, (a Brahmin—an	
36 Major Lamb,	20	old Scholar,) 3	
37 W. B. Brew, Esq.,	20	76 Gobind Ling, (Scholar former-	
38 Major Freeth,	20	ly at Saharanpur,) 3	
39 W. Ford, Esq.,	20	77 Khushál Rai, ditto, ditto, 2	
40 Col. Libbold,	20		
41 Rev. J. B. D'Aguilar,	20		
		Total Rupees, 2568	

The above is all I have collected as yet. I expect somewhat more at this station—probably 150 or 200 rupees more.

The five subscriptions of natives given above, show what we may yet do in this land. The thirty rupees is a *month's wages, voluntarily*, offered by the young man as the first fruits of an English education received at Saharanpur. Will not the example of our friends here stir up our friends at home? I hope, before three months, to raise much more from the natives of Dehra, and also from its European residents. I am reserving Dehra till I go down to reside there next month. God has hitherto prospered this undertaking, and to His name be all the praise.

J. S. W.

LETTER FROM A NATIVE MISSIONARY.

The following letter from one of the native assistant missionaries at Saharanpur, gives an interesting account of a late tour, in which he was engaged. It shows how well qualified the writer is for useful service, and we trust will excite the church to further efforts to sustain those who, "from among the heathen" themselves, are now thus employed in "holding forth the word of life."

Saharanpur, March 5th, 1854.

My dear friend,—I wish to inform you that I have been on an itinerancy with Mr. Caldwell, who went in a circuit of about four hundred and forty miles, proceeding through Rurkie, Muzzaffar, Hagar, Merutt, Ally-Gurk, Agra, Muthra, and Delhi. This tour occupied fifty-two days. Had we travelled slowly, it would have taken double the time; but we took long marches, and during the fifty-two days we visited thirty-four towns and villages, some twice and thrice. This itinerancy afforded a deeply interesting and encouraging opportunity for proclaiming the word of life before thousands of perishing and superstitious Hindoos, and bigoted Mussulmans; of holding discussions with the defenders of Quaran and Shasters; and also of distributing the bread of life to multitudes who could read, and seemed disposed to search for the truth. With one or two exceptions, scarcely any opposition was made. In some places, both Hindoos and Mussulmans appeared much interested in the gospel message; and, when a contrast was drawn between their books and the gospel, felt the superiority of Christianity.

This department of missionary labour is pleasing and very interesting. Should the stations be so supplied as to spare at least one missionary and two assistants, to devote their whole time to this pleasing labour, much good might be done to the souls of perishing sinners, and for the extension of the Redeemer's kingdom. But it is a sad fact to think that our stations are so poorly supplied that they cannot conveniently spare men for this purpose. But if they do so, the remaining missionary or missionaries are so burdened with affairs, as to render their duty unduly laborious. We hope the time is near, when many, both in this and Christian lands, will come forth, saying, "Lord, here am I; send me for this department of labour."

The great Hardwar fair is again gathering its thousands. Those who live very far from this supposed sacred spot, by this time have left their houses, to suffer all the hardships of a long journey, and spend their precious all. If spared, we will follow them at the end of this month, with the bread of life in our hands. May many be turned from darkness, and embrace Christ, their only Saviour!

With much love to you, I am, my dear friend, yours affectionately.

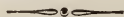
Extracts from my Journal.

Nov. 1, 1853. This morning went to Manglour Bazar, where I commenced to speak with a number of Mussulmans, who, after some conversation, on hearing me say that there was no prediction about Mohammed in the Bible, went away. After this I went to another part of the Bazar, where I found Mr. Caldwell proclaiming the news

of the gospel. Here we had a long talk with a Brahman, who said that every thing is God. We tried to show him that it is not so: at last he came very near the truth. Another person said, whether it be good or bad, he must follow his forefathers. We gave answer to this man; and after this, explained the plan of salvation. Came to our tent, where we continued to distribute until late in the evening.

Nov. 2. Quázékápur. We tented near a pond, where the Hindoos of the place are accustomed to bathe; consequently, the people hearing of us, commenced coming for books very early. At eleven o'clock we went to the Bazar, where Mr. Caldwell commenced talking with a Brahman. At first we spoke about Hinduism, and afterwards explained the plan of salvation. Came to our tents, and gave more books.

Nov. 10. Haper. Went to the Bazar, and stood where there was a katha, (a kind of vault for storing away grain, especially wheat.) One Bunya asked if we had any thing to say about putting the grain in the vault. We told him it is forbidden in the word of God to keep grain in this way, Prov. xi. 26. But he said, "No, it is right." I tried to prove that it is not, but he kept his own opinion. After this I explained the way of life. Then Mr. Caldwell began a discussion with a Mussulman, who said that God will forgive sinners without any atonement, and will pay no regard to his justice; and that man can work out his own salvation—while Mr. Caldwell tried to prove the contrary. This discussion continued until nearly dark.



DESCRIPTION OF THE BRAHMINICAL POWER OVER THE PLAINS OF INDIA—A
COMPOSITION BY ONE OF THE PUPILS IN THE SAHARUNPUR SCHOOL.

In the olden time, when the Brahmuns were in the meridian of their glory, they wrote several works in their own favour, and spread it abroad that these are the words of God which came through us. They also taught that their religion depended on the strict observance of the religious ceremonies prescribed in their oracle. This was a most effectual pretence, and it was easily believed. It also became most profitable to these pretenders, who had thereby the greatest power over the people. They stood also in a high rank among the people, on the ground of this unreasonable pretext that they are created in the beginning out of the mouth of Brum, "a third person in the trinity," in order to regulate Hindooism. And also they declared, that without their blessing, none can obtain prosperity in this world, or pleasure in the next. On this account they and their families are worshipped and fed. They said more—that all other classes are below the Brahmuns, and are not allowed to read the Shastur, because it is the words of God.

In former ages, the people having been deprived of all knowledge, believed whatever these spiritual guides taught them; and their instruction made such a deep impression upon their minds, they began to think that their invented stories were all true. So, from that time to this, these narrations are highly believed and respected; and the smallest matter is not performed without the Brahmun's consent, whether at marriage, or at death, or during all life. And in both cases, they are highly rewarded by the people, and become their family Brahmuns; that is, to take gifts and offerings from generation

to generation. But the men of good talent, and genius, and education, can find in every branch of their religion, that it is the desire of Brahmuns only to make money, without any labour. Indeed, it is evident, from their whole conduct, that they are more inclined to their own interest than to the glory of God. It also appears that their chief view is, to keep the people ignorant; therefore a question arises: If their Shaster be the word of God, then why are the men of lower classes not allowed to read it? Did God not create them? Is there any other Creator who made them? No. This is the great error of the Brahmuns. There is no such thing ordained of God. We are equally made out of the dust of the earth, and were supplied with the same breath of life, and belong to one family; that is, to the family of Adam and Eve. Therefore, it is our duty to look upon each other as brethren, and to read the Scriptures of God.

But I close my subject with an expression of pity that these Brahmuns have made our forefathers like slaves to their influence, and are going to continue their exertions over us; and, indeed, as long as men are in their society, they are more or less under their influence. But thanks to our heavenly Father, that since we placed ourselves under the missionaries' instructions, we began to know the evils which exist through the influence of Brahminical power.

KOONYE SALL, *Student of the First Class.*

Saharanpur, Feb. 2, 1853.

A VALUABLE TESTIMONY.

In a note accompanying the following article, which was republished in the Bombay Guardian, Mr. Ballantine says, "It was evidently first published in Dublin, Ireland; and the writer, no doubt, was E. H. Townsend, Esq., now residing in the vicinity of Dublin, but formerly in the civil service of the East India Company, and for a time Secretary to Government. The converts referred to well remember their meeting with him at the time and place mentioned. The Brahmin convert called Sukhopunt, was Hurripunt, the first Brahmin convert received to the church at Ahmednuggur, and now a licensed preacher. Lakhiram was formerly a famous religious teacher among the Hindoos; he became a Christian in 1844. The young man called Rama was a youth named Sadoo, now a catechist; his father, Bhagoo-ba, who became a Christian in 1841, was the means of bringing Lakhiram to the knowledge of the truth. It was Mr. Ballantine to whom he brought him, after repeated conversations with whom he renounced Hindooism and became a Christian. Besides the interest of the article, it is of great importance as showing what is thought of missionary labours by an independent witness, and also the feelings which the converts cherish, and their common practice, in relation to caste. Perhaps some of the papers which have said so much on the subject of caste in the mission churches in India, will publish this account for the benefit of their readers. MoosAPHIR, the signature to the article, is a Hindoo word meaning, A traveller."

"ARE THE MISSIONARIES DOING ANYTHING IN INDIA?"

This question was asked me by a lady not long since. "Why, madam, may I ask," I replied, "do you doubt their doing anything? Do you read the missionary registers and reports?" "Sometimes I do; but Colonel C., whom I lately met, and who has just returned from India, after spending thirty years there, assured me he had never seen a missionary, and that I must not believe the reports which are got up in London, simply to rob simple folks of their money." It is hard to say in what part of India "Colonel C." may have served, or in what sort of society he took delight. If he was a gay and worldly man, who frequented balls and billiard tables, it is probable that he knew as little about the operations of missionaries in India as his Excellency's aid-de-camps at the castle in Dublin are likely to know of those in Kerry or Connemara.

India is a large place, and the occupations of Europeans there as diverse from

each other as they are in Britain; and it is quite possible for an officer in the East India Company's service to have lived at stations unoccupied by missionaries, or even if at the same station with them, to be unacquainted both with their persons and their operations. To show, however, that missionaries and their labours are not, in every instance, the mere produce of imagination, I will narrate a little incident which occurred to myself one morning in the month of February, A. D. 1851, in the vicinity of Ahmednuggur, a large city in the presidency of Bombay.

My tents were pitched outside the town of Yewla, some miles north of Ahmednuggur; the hour was early—the sun not long risen—and I had just returned from a ride, when at the door of my tent I was accosted in the Mahratta language by a respectable-looking individual, apparently a Brahmin. I asked his business; he informed me that he was a Christian, converted by the American missionaries at Ahmednuggur; that he, with three other converts, was travelling through the country, selling books on account of the mission. After a little conversation on matters connected with the mission, Sukhopunt (for so I will call the Brahmin convert) offered to bring me his store of books, in case I should wish to purchase any. I at first declined, and he left me; he had not, however, left me many minutes when I changed my mind, and sent a messenger after him to invite him and his companions to my tent at ten o'clock, to display their books. My messenger returned after a little delay, and informed me that he had found the converts with some difficulty, as they were not lodging at the "Dhurmsala," (the usual halting place for travellers,) but that they had halted in the open plain outside the village, and that he found them preparing their breakfast under the shadow of their cart. At ten o'clock, a cart drawn by bullocks drove up to the tent; in it I observed Sukhopunt and his three companions, one of whom was charioteer. They evidently were *not* Brahmins; and observing the friendly terms on which they lived together, I was curious to know whether the latter were Hindoos of the working classes, or whether they belonged to the despised race of *Pariahs*. They soon entered the tent, carrying in two large boxes full of books, and Sukhopunt introduced his three companions, whom I will call Lakhiram, Rama, and Krishna; the first was an elderly man, the last two were youths. They came up to me with smiling faces, and in a friendly, though respectful manner, held out their hands, (instead of raising them to their heads to "Salaam," as Asiatics usually do.) I readily gave them my hand, and then asked them to be seated; and they forthwith took their places on the ground, on each side of my chair. I found that Lakhiram and his two companions were by birth *Pariahs*, and I was forcibly struck with the utter annihilation of *caste* prejudices in the mind of Sukhopunt, through which he had consented familiarly to associate with people whom no Brahmin of western India would for any consideration touch, and whose *very shadow* is considered a pollution.

But a more striking instance of the triumph of the Word of God, in this respect, remains to be told. I asked Sukhopunt why he and his companions had halted in the plain, instead of entering the village "Dhurmsala." "The reason is," he replied, "that these, my brethren, being Purwarees (that is, *Pariahs*) by birth, the villagers would not allow *them* to enter the Dhurmsalas; and as we are all brethren, I refused to separate from them."

The circumstance of a Brahmin thus claiming *brotherhood* with *Pariahs*, and sharing hardship voluntarily with them, was the most striking instance that I had ever seen of the abolition of caste, through the genial influence of the gospel.

The countenances of the three *Pariahs* struck me forcibly, as evincing the power of religion to "make wise the simple." There was a modest, intelligent propriety in their appearance and manner, that strangely contrasted with the uncouth ignorance usual in men of their class. Lakhiram, the eldest, especially struck me as superior in intelligence and demeanor. I asked him to tell me the history of his early life and conversion, which he did in nearly the following words:

HISTORY OF LAKHIRAM.

"When the great Wellesley (the Duke of Wellington) conquered Holkar, I was fourteen years old; I lived at Ahmednuggur, of which my father was hereditary gate-keeper; it was about that time that a holy mendicant arrived at our city, and to him my father intrusted me, saying, 'Take my son and make him a holy man like yourself.' The next day I left Ahmednuggur with my preceptor, and I commenced a life of travel with him from one shrine to another; we visited every sacred river, mountain and temple, from one end of India to another, including Rameshwara, at the south, and the holy places in the Carnatic, Jugenath, Gaya,

Benares, and various places in the Himalaya mountains, beyond which mortal man cannot travel. We then travelled down to Dwarca, on the west coast, and after a lengthened tour of several years, in which we visited hundreds of holy places of lesser note, I returned to my native city, and sat down in the gate in which I was accustomed to play as a boy. My father was dead, and many other changes had occurred in Ahinednuggur; the Peshwa's government had passed away, and the English had come in its stead. I saw in the gate a new gate-keeper, whom I presently recognised as one of my boyish companions. While conversing with him about the many changes which had come over my native city since I left it, another friend came up—the father of this lad, (pointing to one of the converts,)—and, addressing me, he said, ‘Well, Mr. Pilgrim, you have spent many years visiting shrines, and rivers, and all sacred places, and you know the Holy Book Kubeer almost by heart; tell me after all what are you; are you a saint, or are you a sinner?’ The strangeness of this question offended me not a little; however, as I had learned that anger was disgraceful to a holy man, I curbed my temper, and thought over his question—‘Am I a saint or am I a sinner?’ I have visited every shrine and washed in every holy river; I have observed every fast and every religious observance enjoined in Kubeer; I *ought* to be a saint; but then Kubeer says, ‘Anger, pride, lust, avarice, envy,’ &c., ‘are sins, and till these are all driven out of the heart, man is a sinner.’ So after a little reflection I replied, ‘I am a sinner.’ ‘Indeed,’ he rejoined, ‘a sinner still, after so many religious deeds! When, then, do you expect to be a saint? and if you are not a saint, how do you expect to see God?’ I answered out of the Kubeer, of which I was very fluent, showing the various penances and mortifications that a man must perform to subdue sin and to fit him for heaven. But he rejoined, ‘Well, but all these you *have performed*, and that for many years; what hope have you of attaining to holiness in future years, having so wholly failed in those that are past?’ This question rather provoked me, the more so as it proceeded from an ignorant Pariah, who had spent all his life in the lowest menial occupations, while I had read, studied and travelled, and expected to be regarded by my countrymen as a person of no small sanctity. The unlooked for questions and objections, therefore, of Bhagooba set my mind at work with new thoughts and ideas. To his last question (above stated) I offered sundry replies suggested by the book Kubeer, which I revered much, and on my acquaintance with which, as well as an attendance upon the duties therein prescribed, I fully depended for elevation to the highest station in the world of spirits. My replies, however, not appearing to satisfy Bhagooba, I, in turn, asked, ‘How do you expect to see God and to attain heaven? Have you reached sinless perfection?’ ‘Not I,’ he replied; ‘I am an unworthy sinner, but I believe that the Almighty became man, under the name of Jesus, the Christ, and that he died to bear the punishment of our sins, and that whoever believeth in him shall obtain eternal life through his merits.’ I now perceived that Bhagooba had forsaken the faith of his fathers and adopted the religion of the English: looking upon him, therefore, as an apostate, I gave free vent to my anger, and out of this mouth many evil words went forth against him and against Jesus Christ! At length Bhagooba, finding that he made no impression on me, said—‘There’s no use in our talking; come to the *Padree Sahib*, (the missionary,) and hear what he has to say.’ I went, and had a long conversation with the missionary. I often went to him after this, and had many arguments with him. For two whole years I fought with him, and at the end of that time the missionary (or rather God’s Holy Spirit) conquered; and I have now for six years been the servant of Jesus Christ.”

After hearing Lakhiram’s history, I proposed to my four sable brethren that we should read a chapter in the Bible: each immediately produced his Mahratta Bible, and we read the twelfth chapter of Paul’s Epistle to the Romans, (verse about,) and then conversed upon it. I asked my new friends various questions regarding this interesting chapter, and their answers showed, with few exceptions, a clear understanding of its contents. The converts then produced Mahratta hymn books, and we all joined in a hymn—Sukhopunt (the Brahmin) leading. I then asked him to pray, which he did with much apparent fervour. My friends rose to depart; I parted from them with much regret. “When next we meet,” I said, “we shall all speak one language; we shall all be of one colour; all of one nation.” “Amen,” said Lakhiram. “Amen,” said they all; and we separated, till we shall meet in that company whom no man can number, who have washed their robes in the blood of the Lamb.

MOOSAPHIR.

LOVE OF THE BIBLE BY THE NATIVES OF THE HERVEY ISLANDS.

The members of the native churches, which have been formed of converted heathen, in the islands of the Pacific Ocean, are distinguished by a love to the Scriptures which may well put to shame the apathy of professed Christians in these lands. The translation of the whole sacred volume into the language of the Hervey group of islands has been accomplished by the missionaries of the *London Missionary Society* labouring there. Mr. Buzacott, one of the missionaries, had superintended the printing in England; and by the return of the missionary ship, the *John Williams*, the precious cargo was conveyed to the islands. The sincere gratitude and overflowing joy with which the native Christians received copies of the Word in their own language, are thus graphically described by the Rev. George Gill of *Mangai*, in a letter to the Directors:

"At our services held on New-Year's day, 1851," he writes, "I had prepared the minds of the people to expect the completion of the work, and proposed that, if practicable, those who intended to purchase a Bible should, without delay, begin to procure the means of so doing, by preparing their arrow-root or fishing-net. In a few months subsequently, I was much gratified in receiving payment for sixty Bibles: this occurred in the month of June last; for at that time we were daily expecting the *John Williams*, although, as you are aware, she had not then left England. Her detention excited many fears and doubts in the minds of our people; and, as week after week passed on, they would come to me full of anxiety and fear on account of her delay. It was painful, and yet pleasing, to hear their various surmises and conjectures: one would say, 'Perhaps Barakoti is dead.' Another would say, 'The Society cannot finish it. The translation is not completed. Our hopes will be disappointed.' But when the vessel actually hove in sight, on the 1st of March last, their joy was unbounded; and we were more than gratified in witnessing their diligence and zeal in bringing the heavy packages over the reef through the surf. Every able-bodied Church member continued to labour during the whole of two days with great spirit and alacrity. As usual, when natives are engaged in drawing or carrying heavy burdens they encourage one another with the voice of song; it was so on this occasion: as they brought the cases from the sea-side into our premises, their hearts were light and joyous, as they sang in their own language,

'The Word has come,
The volume complete;
Let us learn the Good Word.
Our joy is great!'

"It was with great difficulty that I restrained them from breaking open the boxes. I had obtained a specimen copy from Mr. Buzacott, and going in their midst I held it open before them; and upon seeing it, they gave utterance to their feelings in a loud and long-continued shout of excited joy and pleasure.

"Thinking it an occasion in which some more regular and special service should be held, I announced that, on the Monday following, a public meeting should be held in the chapel. At an early hour our people assembled; and one case of Bibles having been carried into the table-pew, several of our church members addressed the meeting in many appropriate remarks, rejoicing that the labours of our brethren, Pitman and Buzacott, had reached a successful termination, and exhorting one another to receive this sure word of prophecy, whereunto we do well that we take heed, as unto a light that shineth in a dark place. After prayer the case was opened, and every eye directed with excited curiosity and pleasure to its contents. The names of those who had previously paid for the book were called over, and they came to receive it. I then suggested that if any others had the means of payment they might also come. I did not expect any that morning; but we were agreeably surprised to see upwards of forty leave the chapel, and run to bring their fishing-net and money; we waited for their return, and were engaged in this very interesting meeting from six o'clock until nine o'clock, A.M. That day we received just £10 for Bibles; and every day during that week our time was occupied in receiving net, arrow-root, and money, to the amount of £40.

"At our missionary prayer-meeting, an aged disciple, whose remarks often instruct and cheer my own spirit, arose and addressed us from the 5th of Job, 17—19. He said:—

"I have often spoken to you from a text out of other parts of the Bible which

we had, but this is the first time we have seen the book of Job in our own language. It is a new book to us. When I received my Bible,' said he, 'I never slept until I had finished this new book of Job. I read it all. O what joy I felt in the wonderful life of this good man! Let us read the whole book. Let us go to the missionary, by day and by night, and inquire into the meaning of the new parts which we have not read. Let us be at his door when he rises; let us stop him when we meet him, that he may tell us of these new books.' And lifting his new Bible before the congregation, with the excited energy of a feeble old man, he said:—"My brethren and sisters, this is my resolve. The dust shall never cover my new bible. The moths shall never eat it. The mildew shall never rot it. My light! my joy!"

Editorial.

MEETING OF GENERAL SYNOD.

As this number of the Banner is passing through the press, the General Synod of the Reformed Presbyterian Church is holding its thirty-first session in this city. The number of delegates in attendance is about fifty—a larger number than at any previous meeting. The Rev. John Morrison, of Illinois, has been appointed Moderator, and the Rev. Dr. McLeod, of New York, and Rev. W. Sterrett, of Philadelphia, Stated and Assistant Clerks.

As yet, Synod has not entered on the transaction of any important business; but several subjects of great interest are expected to be presented. The publication of the proceedings may be expected in the next number of the Banner.

THE REV. DR. DUFF.

This eminent missionary has now left our shores, on his return to his native land, preparatory to his resuming his labours in India. While in this city, he delivered a most able discourse at the opening of the First Reformed Presbyterian Church, and addressed a missionary meeting. In New York, he was engaged at a number of the Anniversaries, and in the Missionary Convention, and the meetings connected with it. His visit to our country has excited great attention, and the immense throngs who have been gathered around him, cannot fail to have caught some of that spirit of zeal and love which seems to be "eating him up."

The large amount of money which has been spontaneously offered for the Institution under his care, in Calcutta, is but an immediate result of his visit, while the enlarged views of the importance of the Missionary work, and the increased sense of responsibility to devote to it *personal* labour, as well as *pecuniary* resources, will produce a permanent effect of the most valuable character.

Dr. Duff's visit will be long remembered; and many who have been rejoiced and refreshed by his ministrations, will pray that he may be preserved in safety from the perils of the deep; be permitted to resume his labours in India, and long be spared as a burning and shining light, to do great things in the service of the Saviour, whose Spirit in such abundant measure appears to rest upon him.

THE LATE MISSIONARY CONVENTION.

The opportunity afforded by Dr. Duff's visit to America, to confer with him in regard to the general subject of missionary operations, led to the meeting of a convention of a number of ministers and laymen, of all evangelical denominations, which was held in the city of New York, on the 4th of May. A meeting of a more agreeable and interesting character has seldom, if ever, been held. The spirit of

peace and love, of ardent and intelligent zeal for the divine glory, and for the salvation of sinners, imbued the hearts of all, and controlled their deliberations.

We append the resolutions, which were presented by Dr. Duff at the close of the discussions of the several subjects brought before the meeting. The grand features of the missionary enterprise are presented in massive, copious, and impressive propositions, which cannot fail to carry with them a force which every mind must feel.

"Resolved, That, without entering into any definitions as to the technical meaning of such a term as conversion, and without entering into any statement as to the times or succession of antecedent events, this convention rejoice in unanimously testifying their simple, heartfelt, undoubted faith in the emphatic declaration of God's inspired word, that men shall be blessed in Him, that is, Jesus Christ; all nations shall call him blessed, yea, that the whole earth shall be filled with his glory."

"Resolved, That the chief means of divine appointment for the evangelization of the world, are the faithful teaching and preaching of the pure gospel of salvation by duly qualified ministers, and other holy and consistent disciples of the Lord Jesus Christ, accompanied with prayer, and savingly applied by the grace of the Holy Spirit; such means in the providential application of them by human agency, embracing not merely instruction by the living voice, but the translation and circulation of the whole written word of God, and the preparation and circulation of evangelical tracts and books, as well as any other instrumentalities fitted to bring the saving truths of God's Word home to men's souls, together with any processes which experience may have sanctioned as the most efficient in raising up every where indigenous ministers and teachers of the everlasting Gospel."

"Resolved, That while this convention fully accord in the propriety and desirableness of diffusing a knowledge of the Gospel, as far as circumstances admit, or providences of God may indicate, by means of a duly qualified and unrestrained itineracy—they yet fully accord in the propriety and desirableness of seizing on strong and commanding stations, more especially in countries where hereditary concentrated systems of error have long prevailed, and there concentrating a powerful agency, fitted by harmonious co-operation to carry on the different departments of the missionary enterprise in such a way as to constitute them, by God's blessing, emanative sources of evangelizing influence to the surrounding multitudes, as well as the most efficient means of perpetuating the Gospel in purity to succeeding generations."

"Resolved, That considering the vast extent of the yet unevangelized world, and the limited means at the disposal of any of the existing evangelical churches or societies, it would be very desirable that, with the exception of great centres, such as the capital of powerful kingdoms—an efficient pre-occupancy of any particular portion of the heathen field by any evangelical church or society, should be respected by others, and left in their undisturbed possession—at the same time acknowledging with thankfulness to God, that heretofore there has been practically so little interference with each other's fields of labour."

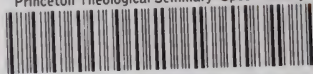
"Resolved, That in the absence of sufficient data to give a full deliverance on the subject, this convention cherishes a deep conviction that, in order to the multiplication of suitable agents for the heathen mission field, ministers of the Gospel must strive more vividly to realize in their own souls the paramount grandeur of the missionary enterprise, in its relation to the glory of God, as manifested in the design and consummation of the whole redemption economy, and as the divinely appointed and divinely commanded instrumentality for the regeneration of the lost and perishing in every land; and then strive habitually, through prayer to the Lord of the harvest, who alone can truly raise up and send forth labourers, as also through their public and private ministrations, to stamp similarly vivid impressions on the minds of church members, and especially Christian parents, Sabbath-school and other Christian teachers, who may have felt it in their power to train up the young in simple dependence on God's blessing, to realize the magnitude and glory of the work of the world's evangelization, and led to consider personal dedication to the work as the highest of duties, and noblest of privileges. Moreover, that, for the due preparation of candidates for the foreign field, it were very desirable that provision were made in our theological seminaries generally, for bringing the nature, history, and obligations of the missionary enterprise before the minds of the students, or what may be briefly designated a course of evangelistic theology."

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